/172 cont./

000 the more uncertain I am in abstracting the common features. The
171 Kustenaú has his foot and half of his lower thigh painted red, like
302 stockings; the upper thighs are covered with a sooty black, in which, however, arched stripes are left blank. On his back he has two red stripes, and in addition black arm-bands. Numerous scratches, which are made with the tooth of the peixe-cachorro
302 (dogfish). The Bakaïrí, too, are painted more than usual with
[53] red; one has a black stripe on either side from eye to ear; another has painted himself black over the middle of his forehead, nose, lips, and chin, and bright brick-red on the sides of the forehead and the face. Among some, the hair, too, is saturated with the
301. red oil. Below the knees are bands of /Illustration appears here/ /173/ buritĭ straw; a skein of cotton, colored a dirty reddish brown, is tied around the waist. Some have strings or bands of cotton wound over the ankles or under the knees, around the legs, or around the upper arms. There is no uniformity anywhere.

302 The tonsure is shaved with a bent piece of spear grass. Its
413 diameter is seven centimeters.

177 To our surprise we also found an iron chisel tip and on a child a little string of blue beads. We could not find out definitely how these had found their way here; I interpreted their description and Antonio's unclear account to mean that they had been brought back from a tribe on the lower Paranatinga whom the grandfather had visited on a raiding expedition.

276 Even in Aldea II the men had become happily excited by the discovery of tobacco seed; smoking was also done here. The leaves were so dry that they could be rubbed almost to powder; they were rolled into cigarettes about two decimeters long, and the fresh green leaf of an unknown tree was split lengthwise and used as the wrapping. This wrapper burned with a pleasant, balsam odor. The smoke was inhaled.

262 The women made excellent beijú; it tasted like fresh French rolls. We also ate a fish ragout à la coquille, of which we would have liked to have had more than they gave us.

[Text Continues on P. 57]

/392 cont./ The following is what I was gradually able to learn about them from the Bakaïrí. The Kayabí call themselves Paruá; they are said to be -- but this requires confirmation -- relatives of the Kamayurá on the Kulisehu, according to their language, and would therefore be a Tupí tribe. They are strong people and, like the Tupí tribe of Apiaká living nearby, practitioners of anthropophagy. They plant mandioca, maize, batatas, mandubí, etc., just like the rest. They have nicely worked clubs of bakayuva palm-wood with plaiting around them, which, about one and a half meters long, have the shape of flat staffs and are worn in a rope on the arm. In this respect, too, they would correspond with the Kamayurá. The arrows are of kambayuva reed, like those of the Yuruna, but smaller. They do not have throwing boards -- an important difference from the Kamayurá.

The Kayabí live on the Rio Verde, whose sources lie between the Rio Novo village and the Paranatinga village of the Bakaïrí and which flows into the Paranatinga from the right, below the famous salto. They are therefore, of course, the very closest neighbors of the Bakaïrí. The hostility has existed since ancient times. Only in the very beginning did they tolerate each other: it is said that the Kayabí appeared among the Bakaïrí in order to live near them and settled along a brook in their vicinity; then the strife began. I recall the Kayabí of the Keri legend; there they already appear in heaven, cf. p. 448. The old Bakaïrí are said to have traveled down the Paranatinga to below the Rio Verde and /393/ to have come back again out of fear of the Kayabí. The Kayabí possessed stone axes and that had given rise to conflicts.

More specific information was reported to me about clashes in more recent times. The Kayabí killed the father of Felipe; they attacked at night and also took a child along. Antonio's grandfather, father, and uncle pushed forward as far as the mouth of the Rio Verde, the Kayabí were hunting there and looking for mussels. The Bakaïrí arrived in the afternoon and cautiously held back, but early in the morning, when the Kayabí were still

/393 cont./

B A 173 721 A [302] B [729] lying in their hammocks, they made an assault and killed two, while the others ran away. The Kayabí were rubbed with arimesca oil (from a vine) and urucú and stank like the devil. They had with them gourd bowls, a different kind of urucú, and bows and arrows. In 1884 in the Paranatinga village we found two Kayabí women, Maria and Luisa Kayabí,* who unfortunately

* See Durch Centralbrasilien /Through Central Brazil/, p. 283 /see 1: Steinen, this file, p. 151/, and the body measurements in the table following p. 364 /omitted in 1:Steinen/. Erroneously written Cajibi there.

no longer knew a word of their mother tongue. Some 20 Bakaïrí had undertaken the raid at the mouth of the Rio Verde and captured the two small girls along with a sister of Luisa, who, however, bit everyone around her so furiously that she had to be killed.

B 173 167 Although, in addition to the version that dissension among the Bakaïrí themselves necessitated an exodus to the Schingú, I was also given another one, that a number of Bakaïrí fled there from the Kayabí, it is quite possible that both are justified and refer to different occasions.

S 131 167 [101] A shift in the same direction was reported to me for the Suyá, which necessarily surprised me no little. The Suyá, whom we found in 1884 on the upper course of the Schingú, are a true Gês tribe and linguistically are most closely related to the Apinagês /Apinaye/ of the province of Goyaz /Goiás/ between the Tocantins and Araguay /Araguaia/. They are likewise said to have lived on the Rio Verde west of the Paranatinga and to have come there from the nearby Arinos. They must therefore, since we may cling to their eastern origin, first have been driven across the Schingú and Paranatinga toward the west and B [648] [173] then moved back. The Bakaïrí say that they joined the Kayapó /Cayapo/, who were excellent archers, and drove the Suyá out S [648] of the neighborhood along the Rio Verde. A great many Suyá

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[P. 73-A] After the trading war

437 628 574 [526] over the chiefs organized wrestling matches between teams of the two villages. Before the visitors left, a feast (*tuláki*, swallow feast) was given in their honor. The motives for these trading expeditions were both economic and ceremonial. They were organized by a chief when the villagers actually required certain economic goods, but even when there was no economic need, goods were exchanged and the men of the two villages participated in in wrestling, dancing, and feasting.

## SOCIAL ORGANIZATION

181 ● 721 The Bacairí claim not to have been a warlike people. They defended themselves if attacked, but say that they did not attack others. Each village had a chief (*píma*) who was assisted by an *itáida*. There was no chief for the whole tribe. 622 624 The *itáida*, who was a young man, was selected by the chief with the consent of the villagers. The *itáida* could be the son of the chief but this is not a requirement, for any able young man was eligible for this position. At the death of the chief the *itáida* succeeded him.

622 The principal functions of the chief were economic, judicial, and ceremonial. As we have seen, the chief organized trading expeditions and participated in such activities as collective planting and house building. He also represented the people of his village when visitors arrived or when his own village made formal visits. If the [624] village feared attack the *píma* selected a particularly brave man to lead the defense or to undertake retaliation. [627] Discussions concerning disputes and other village affairs took place in the [682] ceremonial bouse. Murderers were exiled or if a war was on the murderer was made to bear the [684] brunt of the attack. Thieves, adulterers, and others who persisted in disturbing the peace and harmony of the village were exiled through the [684] [762] common action of the villagers. Exile was considered severe punishment, for the Bacairí say that individuals who were exiled often committed suicide. Chiefs among the Bacairí, therefore, were not war leaders, nor was succession governed by descent. Chiefs seem, thus, to have been primarily leaders of social activities. The part which a chief played in ceremonial life will be described later.